

# GUIDE

TO

## CHRISTIAN PERFECTION.

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For the Guide to Christian Perfection.

### RELATION OF FAITH TO INTERNAL RESIGNATION OR ABANDONMENT.

It is obviously a high state of religious experience to be entirely resigned, to give up all without any reserve, to leave ourselves in what is sometimes termed a state of *abandonment*, in the divine hands. This state of mind, which is probably not very different from that of entire self-renunciation, is one in which God becomes the ruling principle of the heart, and self is entirely excluded.

There is one great principle, a principle worthy of special notice, which exists in connection with the state of abandonment. It is a principle which it is hard for the natural mind to receive, and which it is hard for any mind to receive, in which the natural life remains in much degree of strength. It is this. Every thing which occurs, with the exception of sin, takes place, and yet without infringing on moral liberty, in the divinely appointed order and arrangement of things; and is an expression within its own appropriate limits, of the divine will. And consequently, in its relations to ourselves personally and individually, it is precisely that condition of things which is best suited to try and to benefit our own state. On a moment's reflection, it will be seen that this important principle raises us at once above all subordinate creatures, and places us in the most intimate connection with God himself. It makes the occurrences of every moment, to an important extent, a manifestation of God's will, and consequently, in every such occurrence it makes God himself essentially present to us. Every event, coming within the range of our cognizance, necessarily brings God and our souls together. And it naturally follows from this view, that every thing which takes place, whatever it may be, inasmuch as it is a revelation within its appropriate

limits of God's presence and God's will, should be met in the spirit of acquiescence, meekness, and entire resignation, which is one of the leading features of the state of abandonment.

The foundation of this religious state of abandonment, as it is the foundation of every thing else which is true and valuable in religious experience, is faith. It is the nature of unbelief to look at every thing in the light of second causes, which necessarily excludes God from any present and immediate agency. Faith restores God to events, and makes him present in all things that take place. Faith identifies every thing with God's superintendence, and makes every thing, so far as it is capable of being so, an expression of his will, with the exception already mentioned, viz., of *sin*. And even in regard to this, faith proclaims the important doctrine that sin has, and ever shall have, its limits; and that Satan and those who follow him, can go no further than they are permitted to go. To say, therefore, that a man is entirely abandoned to the will of God, is nearly the same thing as to say that he is a person of strong faith. There is a difference, it is true. Nevertheless, strong faith, or rather assured and undoubting faith, cannot fail to be followed by the state of abandonment. Such faith not only makes God present in every thing, but works in us a disposition to regard him in every thing, and to submit to him in every thing.

We will now proceed to mention some of the specific marks or characteristics of true resignation or abandonment; mentioning them as they happen to the mind, and without much regard to arrangement.

FIRST.—When a person has truly sacrificed all, and abandoned himself into God, or in other words, so abandoned himself that God has taken the possession of his heart, and become to him all in all, he never has any self-gratulating reflections; he never pleases himself with the idea of having done some great or heroic thing. It is possible that such ideas may be suggested to the mind by Satan, but they are rejected at once with the deepest abhorrence. He does not recognize them as his own; he hates them. An approbatory and self-pleasing reception of such thoughts would be a decisive proof that the loss of himself in God, or true ABANDONMENT, has never been realized.

SECOND.—When a person has sacrificed all, and has experienced the grace of true ABANDONMENT, he is not disturbed in view of the ill treatment and the accusations of men. He may be grieved and afflicted on account of those who thus wickedly treat him, but in regard to himself, he places a calm and full trust in God, and fears no evil. When we are troubled at every little misapprehension of our conduct, and are in a hurry to set it right, lest, perchance, our good name should suffer; or when in solitary inactivity we repine over the cruelty and injustice of our fellow men, we give unhappy evidence that the root of inordinate self love is still lingering and flourishing in our bosoms. He whose heart is abandoned to God, strong in the consciousness of the divine protection, is not afraid of being persecuted and despised of men.



THIRD.—True abandonment is inconsistent with an excited and hurried state of mind. The true expression in ordinary cases is EAGERNESS; in other cases is IMPETUOSITY; in other words, the zeal of NATURE in distinction from the zeal of GRACE; what the French spiritual writers more happily call "*empressement*." This eager and impetuous state of mind is inconsistent with entire self-renunciation. Abandonment, when it exists spiritually, is followed by an intimate union with God. The great pre-requisite of divine union is the negation and rejection of self. In proportion as self is crucified and put into banishment, the fulness of the divine mind enters in and takes interior possession. But God is ever calm. There is no eagerness, no unquiet and hurried activity, no "*empressement*" in Him. And if we are united to Him by true abandonment of self, a holy calmness, far different from the unquiet and turbid activity of nature, will necessarily characterize us. True and unwavering faith, which is the basis of the state of mind we are considering, keeps every thing steady.

FOURTH.—He who is truly abandoned to God will remain calm, peaceful and thankful, under interior as well as exterior desolation. The common forms of Christianity will in general be found capable of supporting what may be called outward desolations, such as the loss of property, reputation, health and friends. But a state of interior desolation, in which we have no sensible joys, no inward illuminations, but on the contrary are sterile alike of edifying thoughts and of quickening emotions, and are beset continually with heavy temptations, is, generally speaking, far more trying. In this state, as well as in that of exterior trials, the mind that has abandoned all into the hands of God, will wait, in humble and holy quietness, for the divine salvation. Faith remains; a firm, realizing, unchangeable faith. And the language of the heart is, under the keen anguish which it is permitted to experience, "though he slay me, yet will I trust in him."

FIFTH.—It is a remark of the author of the Imitation of Christ, that some men will "suffer but a *certain degree of evil*, and only from *particular persons*." The man who, by the annihilation of self, and in the exercise of strong faith, is truly abandoned to God, makes no distinctions of this kind. He submits himself to the blow of the smiter without any reserve; giving thanks to God that he is accounted "worthy to suffer," by any instrument or in any degree. He has nothing to say, when the will of the Lord has once manifested itself, as to time or place, degree or agencies. He takes the cup, with all its bitter ingredients, just as his heavenly Father has mingled it. He adopts the language of the Savior, "The cup which my Father giveth me, shall I not drink it?"

SIXTH.—Those who are truly abandoned to God, yield themselves up to the guidance of the Holy Spirit. "As many as are the sons of God are led by the Spirit of God." Renouncing all selfish and party views, holding their minds in a state of entire impartiality and simplicity in the divine presence, sensible of their own ignorance and weakness, they seek quietly, but constantly and earnestly, a higher guidance. Gentle and perpetual influ-

ences descend upon them; a still small voice speaks in the soul; and they have a distinct consciousness, (at least a deep conviction which is of the nature of consciousness,) that they are constantly kept and guided by the Holy Spirit. As we cannot serve God and Mammon at the same time, so God and Mammon cannot reign in us at the same time. But when the antagonist principle of self, which is the true Mammon, is destroyed, then God naturally, and perhaps we may say necessarily, enters and takes possession. A soul thus divested of self, and looking for superior guidance, as it naturally does at such times, will ever find the Holy Spirit with it. He comes unto his own, and his own receive him.

**SEVENTH.**—It is another mark of the man who is in a state of abandonment or true self renunciation, that he has perfect confidence in the **POWER OF TRUTH.** In his intercourse with men he tells a plain, unvarnished story, "His yea is YEA, and his nay NAY." Nothing is said for effect; no exaggeration, no undue embellishment; but all in simplicity, and without intentionally a hair's-breath variation from the reality of things. He does not believe in a lie, even to save his life; much less does he have confidence in it in any smaller things. How common it is for Christians, while they expect half from God, to expect at least an equal portion from their own ingenuity; and not satisfied with the simplicity of mere truth and duty, to add to it the ornamental trickery of human devices.

Is it not a characteristic and a fault of modern Christianity, that there is but little faith in God and much faith in men; but little of solitary prayer, and much of public declamation; but little of that humble and confiding spirit, which pleases God, and much of that external and ostentatious artifice which pleases men? But he who has renounced himself, and has taken the shield and the power of faith, has cast anchor, if we may so express it, in the Godhead; and being thus immovably established in the embraces and protection of the infinite mind, he has no confidence, and takes no pleasure in such low methods as these. He ever utters his words in righteousness, and he knows who will make them good.

**EIGHTH.**—Those who are truly abandoned to God do not seek consolation in creatures, neither in men, nor in angels, nor in any thing created, but only in the everlasting book, the living God. When smitten, they recognize a higher agent than the one who immediately inflicts the blow, and they dare not seek comfort except from the hand that wounds them. To turn from God in their sorrows, and to seek consolation out of Him, is what they have no heart to do. They had rather be wretched with God than happy without him. They had rather take the cup of bitterness from his hand, than the bowl of sparkling pleasures from any thing beneath him.

**NINTH.**—Souls in this state do not deal in denunciations. They remember the words of Scripture, "Vengeance is mine, I will repay, saith the Lord." This characteristic is a general one; but not without some exceptions. Occasions will sometimes occur when they are called upon to rebuke and to threaten in their Master's name. But they never do it, they never can do



it in their own spirit; but only under the promptings of a divine impulse. This is truly a burden from the Lord. But their rebukes, unprompted by human motive, and stamped with the terrors of a divine commission, have no counteracting element of weakness, but are like the lightnings of heaven, sublime, terrible, overwhelming. When they do it, they do it well; not as the Scribes and Pharisees, but "as one having authority;" like the Savior himself, or like the prophets of olden times. But this is their strange work. Mercy and love are their daily and hourly sacrifice. Seldom, very seldom, do they utter other words than those of forbearance, forgiveness and peace.

We might, perhaps, mention other characteristics of this advanced and ennobling form of Christian experience. We will only add, however, that true abandonment is always PERMANENT abandonment. In other words, no one has truly abandoned himself to God, who has not made an entire self-renunciation in all things and for *all time*. He who is doubting upon this point, who is hesitating from time to time, whether he shall not withdraw that which he has once given up, has not, in the highest and fullest sense, given up any thing. There still remains a secret distrust of God at the bottom of the heart. Faith has not accomplished its work. The covenant which we make with God, that we will and do resign all things into his hands, must be a covenant made FOR EVER; a covenant irreversible and unalterable in all coming time, or it will not be acceptable and available in his sight.

A. K.

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For the Guide to Christian Perfection.

MESSRS. EDITORS,—As the following text presents thoughts well adapted to the Guide, permit me therein to offer a few remarks upon it, unless you have sufficient matter that is better, in due season for your work.

M. R. HOPKINS.

Richmond, Me., Nov. 1843.

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"Whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."—Col. i. 28.

The above text presents three important subjects as clearly, perhaps, as they are presented in any one text in all the Bible, viz., the *subject matter*, *manner* and *object* of apostolic preaching. These are important, inasmuch as they should engage the attention of every Christian minister, and be found to characterize all his ministrations. Were we to judge, however, from the

doctrines taught by some persons, the manner in which they are taught, their neglect of certain classes of individuals, and their apparent unconcern about the results of their preaching, so far as the spiritual interests of their hearers are concerned, we should judge that such a text as the above could not exist in a book they profess to read, and especially in one they profess to believe, and by the truths of which they profess to be governed.

Upon these, successively, as presented in the text, we offer a few suggestions.

I. The subject matter of apostolic preaching: "Not ourselves, but Christ Jesus, the Lord."

1. Preaching Christ implies, in general, a presentation and illustration of that system of theology contained in the Bible, usually styled Christian, in its four great and important departments, the evidences, doctrines, morals and institutions of Christianity, neither of which can be omitted safely, by such as would show themselves workmen that need not be ashamed, rightly dividing the word of God, and giving to every man that portion of it which is adapted to his peculiar circumstances and necessities.

2. Preaching Christ implies, in particular, a delineation of his character and offices, together with the corresponding duties and obligations of those to whom he is preached, and for whom he shed his blood. He is the Messiah of the Old Testament, as appears from the fact that all the prophecies which were to be fulfilled in the birth, life, person, death and resurrection of the Messiah, have had an exact fulfilment in him. He was the prophet or teacher sent from God: the great High Priest that is passed into the heavens, Jesus, the Son of God: the foundation and head of the Christian church, who leads on his people to certain victory, and against whom the gates of hell can never prevail: the bread that cometh down from God out of heaven, whereof if a man eat he shall never die: the Savior of all men, special Savior of them that believe: the Sun of Righteousness, the centre and source of all the truly religious light that has ever dawned upon our benighted world, that now directs multitudes to the fair haven of repose, and that will conduct all the saved, finally, into the unfading light and ineffable glories of the heavenly state: the king of saints, and the final judge of all men, who will dispense rewards and punishments to them in righteousness, fixing every man's destination, and sealing his final doom in such a manner that it shall correspond to the character in which he terminated his state of probation.



## II. The manner of preaching Christ.

1. By way of admonition. Warning every man of his errors, danger, &c., at proper times, impartially, faithfully, perseveringly and seriously.

2. Instructively. Teaching every man the relations he sustains to God, his fellow men, the peculiar duties growing out of these relations, his fallen and depraved condition, the nature and conditions of salvation, thus setting before him the way of pardon and holiness plainly, familiarly and in simplicity.

3. Wisely. Making such a selection of subjects, time, manner and place, as shall be most likely to secure the results desired, that offence be not so given by the mode of admonition and instruction as to cause the gospel of Christ to be blamed.

4. Impressively. Impressing these admonitions and instructions by a full presentation of the hopes, motives and consolations of the gospel, which arise from the excellency and tendency of religion, its particular adaptedness to the wants and conditions of all classes of men, the established connection between virtue and true enjoyment, and between vice and real misery, as also from the final rewards of the righteous and punishments of the wicked, both of which are unending and indescribable.

## III. The object for which Christ is thus preached.

1. Negatively. Not to make of men, angels; not to restore men to their paradisaic state; not to free them either from the long train of physical infirmities which are incident to humanity, or from death itself; not to destroy the intimate connection existing between body and mind, so as that our perceptions, comparisons, deliberations and conclusions may be infallibly correct in the midst of physical infirmities; not to deliver us from all temptations to sin, to which Adam and Eve in Eden, angels in heaven, and the Son of man on earth were exposed; not to exclude us from a state of warfare, as though the enemy when once cast out would have no disposition whatever to return; not to put an end to our necessity and capacity of increase in grace; nor to terminate our state of probation so that it shall be impossible for us to sin, or absolutely certain that we shall never so sin as to forfeit our title to heaven, and lose our preparation for it.

2. Positively. To make of sinners, saints; not in part, but entire, perfect Christians. The term perfection as applied to Christians is not expressive of absolute perfection, in its unlimited sense, but is used synonymously with the terms holiness, entire sanctification, pure in heart, &c. These terms simply denote a state of grace in which the subject of it loves God with all the heart, with all the understanding, with all the strength of intellect

and affection, purposing thus to continue throughout his entire life, and loves his neighbor as himself. This state involves an honest intention to promote the glory of God to the fullest extent possible, at all times, in all places and on all occasions, which leads the individual to bring all his interests, of every kind, for time and for eternity, into subserviency to this great purpose, by holding them at the divine disposal.

Each individual in this state finds in his heart an entire approbation of the character, word, will, prophecies and administrations of God, so that always, without previous knowledge of the will of God, and without regard to the suffering that is involved in performing or enduring it, he can cheerfully say, "Not my will, but thine, O God, be done." To one in such a state, duty is not a task, toil is delightful, and suffering welcome. Every ray of light, and every blessing of any kind which God is pleased to impart, increases his affection and ardor, and serves as a spur to his activity.

3. This state of perfection is so easily obtained, or in other words, the mode in which it is obtained is so exceedingly simple, that multitudes look so high in their pursuit of it as to miss of it altogether. (1.) There must be a conviction that God requires us to be holy, and that it is our duty to be so. (2.) That God has promised to sprinkle clean water upon us that we may be clean, cleansed from all our idols and from all our filthiness, and that he is possessed of an ability to perform all he has promised, and having voluntarily assumed as his part the impartation of grace, or the exercise of divine power by which the soul may be *cleansed* from all sin, all unrighteousness, and *filled* with all the fulness of God, that he is under an obligation from which he cannot free himself, to fulfil that promise, *under certain circumstances*. (3.) In view of the fact that one of the conditions or stipulations of the covenant offering this cleansing of the soul from all sin and filling it with all the fulness of God, is that we be his people, and that we seek him with all the heart, there must be a personal consecration of the whole man to the whole will of God, in which the individual fully determines, by divine help, from the moment of thus determining, to be wholly the Lord's for ever. (4.) In view of the fact, that after all this preparatory work, the grand condition of receiving is asking, asking in faith in the name of Jesus, and in reliance upon the virtue of his blood as shed for *me*, to pardon and purify *me*, renouncing all confidence in self and dependence upon it, there must be exercised a simple, unwavering and child-like confidence in the veracity and faithfulness of God, not that he will be true to his word in the



future alone, but that he *is true* to it *now*. Where this is exercised, the individual who is seeking full redemption in the blood of the Lamb, asks, *believes*, *RECEIVES*, and exclaims, "God is mine and I am his." Thou art my Savior,

"And I am thine by sacred ties,  
Thy son, thy servant bought with blood."

Now all is calm and tranquil, if the change has seemed as the whisperings of the silent breeze; but if "as the rushing of a mighty wind," the state, though pure, may seem, to such as do not enter so fully into his feelings, somewhat tempestuous. As in conversion, so in sanctification; no two probably in all their feelings are precisely similar, as divine grace has seen fit to adapt itself to the different constitutions and temperaments of mankind.

Now, he lives not by the year, month, day, nor single hour even, but *this moment*, now, through simple faith, his helpless soul realizes an unspeakable union and communion with God, which is preserved in the next succeeding moment only by the continued or repeated exercise of the same simple faith. Thus being made free from sin, he walks by faith and not by sight, having his fruit unto holiness, until his Father, God and Savior is pleased to call him to his better home, where with the spirits of just men made perfect, and with the hosts of heaven, he shall spend an eternity in the indescribable joys and praises of that celestial world.

REMARK.—How important is it, then, that CHRIST be preached in the MANNER set forth in the text, that the OBJECT therein contemplated may be secured to a much greater extent than ever heretofore, so that ministers and people may be perfected in Christ Jesus.

My temporal estate is mean and low, yet I am contented with it, and humbly bless God for what I have. I live in as narrow a compass for expenses as I can, that I may have something to give the poor, and to be helpful to those that are in need, according to my ability. And, as God hath required of us to love mercy, and our Savior hath said, "It is more blessed to give than to receive," so I have more pleasure in giving a portion to the needy, as far as my mean estate will bear, than in laying out for the delight of my own use, or worldly conveniences.

For the Guide to Christian Perfection.

### PERSONAL EXPERIENCE.

DEAR BRETHREN,—I have thought that I should probably render an acceptable service to the readers of the "Guide to Christian Perfection," by furnishing the following extract for publication. The writer's name is withheld at her own request.

*Sharon, Miss., Dec. 19, 1843.*

A. T. M. FLY.

MY DEAR BROTHER,—In compliance with your request, I have determined, in the best way possible, to give you an account of the manner in which I was led to feel the need of, know it was my privilege, and obtain the blessing of perfect love.

Shortly after I embraced the Savior as *mine*, I was, in the providence of God, laid on a bed of affliction; and during my convalescence, two other members of the family were brought to feel a stroke from the same hand; owing to which circumstance I was compelled to exert myself more than the body was well able to bear. During this season I was tempted to fretfulness, to which I immediately gave way. Instantly my conscience upbraided me, and I felt anguish of spirit. While thus suffering, it was suggested, You could not have been converted when you supposed, or you would never have felt anger. This I could not believe, for I had too great an assurance of that fact, perhaps only a month previous. But I thought I had lost my religion, or I had never been guilty of so heinous sin. Under these feelings I went unto God, there being no other to whom I could apply with any expectation of relief. When I came before him, desiring the pardon of my sin, and a re-establishment in his favor, I was so overwhelmed with the sense of my guilt, that it seemed I was unable to do any thing save to weep before Him. But he in mercy granted as I desired, and according as I had need. I then resolved in the strength of the Lord, that I would so trust him as not again to give way to that sin that had caused me so much grief. I went forward in the discharge of my family duties with this determination; but it was only a very short time afterward when some trivial cause was presented, that I not only felt a disposition to anger, but yielded thereto. I think I had upon this occasion an increase of anguish, and a deeper sense of my guiltiness. I again applied to the only source of mercy, and found forgiveness. But alas for my frailty! I was again and again called to suffer on account of an indulgence in the same



propensity. Suffer, I say, for indeed it *then* seemed that I experienced that state described by St. Paul, in the seventh chapter of the epistle to the Romans, from the 15th to the 24th verse, inclusive; and strange as it may appear, I found comfort from that portion of Scripture. I have thought since reading Clarke upon it, that perhaps Satan (transformed) took hold of it to make me satisfied with what I had already attained. If this was his design, O how thankful ought I to be to my heavenly Father that his Spirit in my behalf proved greater than the adversary. While in this state of experience, I mentioned to a brother (hoping to gain some help) the sin of which I had been guilty. His reply was, (as near as I remember,) "The most of us will do so sometimes." I replied that such would not do for me. At that time I was altogether ignorant of the fact that the blessing of sanctification is held out to all the children of God. It is true, I had heard that there was such a state, and had, before I professed religion, known one who, (as it was said,) professed to enjoy the blessing. Shortly afterward, I conversed with our since departed sister F., and gathered from her somewhat of the nature of the blessing. She said we all might obtain it, if we would only seek. I then asked her some questions as to the manner in which it was to be sought, &c. But it was not until reading the life of Carvosso, (which was some short time afterward,) that I became fully satisfied that it was not only my privilege, but that it was also my bounden duty to seek the blessing. This to me was glad tidings, and I immediately determined to seek with my whole heart, until I should find. With this determination I read on, until I came to the place where he explains the simplicity of the faith that brings the blessing of God to the soul; and while reading was enabled to believe that I was then cleansed from all sin. I had at the time no evidence that the blessing was mine, only a consciousness that I had believed for it. While thus, these words came forcibly to my mind, "I know that my Redeemer lives." In a moment it occurred to me that perhaps they were the first line of a hymn, and with the thought, hope that I might find something in that hymn to help me sprung up. I eagerly seized our Hymn Book, and to my joy, not only found the hymn, but was enabled to feel the sentiment, so far as I could then comprehend the meaning. The first four verses seemed particularly *mine*, by divine bestowment, which greatly tended to the increase of my confidence with regard to the work accomplished in me. I then attempted to read on in Carvosso, but did not do so long before coming to the conclusion that as I was very ignorant, and needed human instruction, it was my duty

to converse with some one. Feeling confident that the Lord would enable such to be useful to me, I immediately started for my dear sister F.'s, having, as I before mentioned, conversed with her on the subject. I found her in company with another sister, and was deterred from making a profession of what the Lord had done for me, and concluded that perhaps it would be better for me to defer so doing until I had seen the fruit thereof. Fatal snare of the devil! I think that not more than three days elapsed before I had a temptation to anger, and with it the suggestion that this is anger, and you feel it because you neglected to do your duty in making known what the Lord had done for you. I yielded and fell into condemnation. I could then see clearly how I had been deluded. Thanks be to God that I did not at that period fall into despair, but was enabled to determine that I would apply to the same fountain (which I had proved cleansing) for all that I needed, being assured it would be bestowed that moment I applied in faith. From that moment until my fondest wishes were realized, the incessant language of my heart was —

“An inward baptism of pure fire,  
Wherewith to be baptized I have,  
’Tis all my longing soul’s desire,  
This, only this, my soul can save.

“Straitened I am till this be done,  
Kindle in me the living flame;  
Father, in me reveal thy Son,  
Baptize me into Jesus’ name.”

O how it fills me with gratitude, even now, to remember how I was impressed with the heinousness of the sin of unbelief, that kept me away, even for months, from that Savior who I believed was willing and waiting to be gracious the moment I would unreservedly throw myself upon his merits. Frequently have I gone to him, determining unwearied to remain until I should believe for a restoration of that pearl that I had so unwisely forfeited. At such times I have thought that I believed that God did *then* forgive and wash anew, but saw good, as a trial of my faith for a time, to withhold the evidence, and would resolve in His strength that I would hold fast that confidence, and continue to look for and expect the evidence. With feelings of calmness I would leave my closet and go forward in the discharge of duty, but when temptation would arrive, and the enemy suggest that it was sin, I would so far give way as to retire and ask the Lord if I had sinned, or had been mistaken when I thought I had trusted



that He would then forgive and bestow the gift. This I now think grieved the Spirit; but I bless God that he had compassion on my frailty, and still incited me to persevere.

In the early part of June, 1840, I covenanted with the Lord, during my private devotion, (having exercised faith in his willingness to save then,) that I would, come what might, continue to believe, until he saw proper to give me the evidence that I, by his Spirit, was sealed entirely his own. On the sixth of the above mentioned month, in the beginning of a beautiful moonlight night, I seated myself by a window, enjoying great calmness from the reliance I felt; and while reflecting on the beauties of nature, and the great goodness of that Being who had bestowed so much on His creature, man, it came as impressively to my mind as though spoken in an audible voice, "Now is the time for you to receive the evidence, if you will only believe." In a moment the agitation of my bosom was, in comparison, a tempestuous ocean. The Devil would have deterred, the flesh would have shrunk, and thereby allowed unbelief to come in. But glory be to God, he enabled the inner man to struggle against all these enemies, until they were put to flight. During the conflict, which, though short, was severe, these words were applied: "Peace; be still." In a moment all within was calm. I felt that the application was of the Lord. And although I did not feel that the desire of my heart was fully accomplished, I had strong confidence that the work would be speedily completed. I instantly resolved, that should the Lord in His wisdom even tarry, I would look up and expect to receive. Thanks to His name, it was not long after this conclusion when these words were given: "Go in peace, and sin no more." It seemed that I, by faith, could feel an application of Jesus' blood, in its warming and sanctifying influence; and was blessed with an assurance that I should be enabled to live without sinning.

O the heaven born peace and joy of that hour. Truly, language would fail to describe it. O my soul, when thou rememberest the glorious work that thy God then performed in thee, and all the conquests that thou hast since been enabled to gain through Him, where, O where canst thou begin His praise. O my Father, I cannot praise thee as I would; but, until I can, accept, I beseech thee, my heart's desire. Never, from that moment until the present, have I had the slightest reason to doubt the work then accomplished. And though it has seemed that the enemy desired to have me, that he might sift me as wheat, in order to shake my confidence and trust in God, so great has been his mercy to me, that I have been, under all circumstances, enabled to

have an assurance that all things would work together for my good, and that I, at last, through Christ, would be more than conqueror. Thanks to His name for His unspeakable goodness.

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For the Guide to Christian Perfection.

We have received a generous contribution of "Notes by the Way," from the author of the "Way of Holiness," with which we shall favor our readers from time to time.

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#### "NOTES BY THE WAY."

Oct. 15th, 1838.—Yesterday was a precious day. I had been asking, with longing expectation, a deeper baptism of the Spirit. I have ever realized, that in proportion to my importunity at the throne of grace, my soul has been blest. We merit nothing. All that we receive is of the mere mercy of God, through our Lord Jesus Christ; yet grace flows through the channel of Divine appointment—the use of the *means* ordained by God.

Heard Dr. B. preach this morning, on the responsibility of the church, relative to the evangelization of the world. Text, "Go ye into all the world and preach the gospel to every creature." Seldom, if ever, has my heart been so pained on looking around upon the Christian world as on this occasion, in reference to this subject. To how many of Christ's professed followers may it be said, "What do ye more than others?" How seemly that the principle upon which David practised, i. e., "Shall I sacrifice that which cost me nothing," should be recognized by the self-denying followers of Jesus. Followers of Jesus, and *not* self-denying? The very expression embodies a contradiction. "He who made himself of no reputation, and took upon himself the form of a servant," requires that his followers should, in their degree, be like-minded. The feelings induced from these views of the responsibility of the church, reminded me of the devoted Paul's expression, "I have great heaviness and continual sorrow of heart, for I could wish myself accursed from Christ," &c.

While endeavoring, with one mighty effort of faith, to grasp the body of professors that were then hearing the word, asking that every one might have proper views of their individual responsibility on this subject: assured, that if only the company



present should have comprehensive views of the requirements of God in this particular, the consequent action would doubtless result in hundreds of heathen being brought into the fold of Christ. While endeavoring to grasp this mighty object, Satan, by way of withstanding me, suggested selfishness of motive. "How much treasure would you lay up in heaven, should this prayer be answered?" was the inquiry now presented. Though aware that even this was a motive of ambition, warranted by the admonition of the blessed Savior, yet I did not feel that this was the main spring of action on this occasion; and such was the unutterable intensity of my soul, that I could have been willing to have been blotted out of existence, if the accomplishment of my desire could have been thereby gained. The spirit of a wrestling Jacob was indeed given. The truth of the words were, I believe, sanctified in my experience,—

"And when my all of strength shall fail,  
I shall with the God man prevail."

The strugglings of my soul gradually subsided into quietness and assurance, by laying firm hold on these words of eternal truth, "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us, and if we know that he hear us, whatever we ask, we know that we have the petitions that we desired of him."

I afterward partook of the precious memorials, commemorative of the great price by which this great salvation was purchased. It was a season of deep, soul-transforming communion with God. O how sweetly did I realize a oneness of spirit with Him whom my soul loveth. I lost sight of every earthly consideration, only to the degree that it stood connected with the interest of the Redeemer's kingdom. The church militant, and the church triumphant, seemed to stand so intimately connected, with such a perfect identity of interests, and the voice of mortality dividing the terrestrial from the celestial, appeared so slight, that the transition intimated but little more than that of a deeper plunge into the ocean of Infinite Love.

Before the close of the service, I began to shrink from the intrusion, which, from the congratulations of friends, might be expected; but, just before the valedictory was pronounced, what had been silent, though intense breathings, found vent in tears of joy and love. My overwhelming emotion confined me to my seat, and forbade the approach of all but one. To her I said, "These are not tears of sorrow." I sat till the congregation had retired, and then returned to my home, conscious of having re-

ceived, in answer to the Spirit's cry in my heart, a much deeper baptism of the Spirit.

*Oct. 22d.*—The Mighty One of Jacob is still with me, and favors me continually with the communications of his grace. I enjoy a most delightful consciousness, that His Spirit makes my heart His constant residence: in Him I live, move and have my being. I feel that He is the first object, the continued aim and end of all my desires, the Alpha and Omega, the beginning and the end, the first and the last. I have been praying for, and feel that I have received, an enlargement of soul. My receptive capacities have been rendered capable of receiving a more copious measure of the Spirit, which has been, and still continues to be, poured out upon me in greater plenitude. Yet I feel that there is more in store for me, and through grace I will follow on to apprehend more fully that for which I have been apprehended by Christ. And may I not expect to apprehend more, and yet more, through the unending ages of eternity? When will the amazing length, breadth, depth and height of this salvation be compassed within a given bound? NEVER! Eternity will be too short to comprehend it! It is an *eternal* salvation, and stretches itself over the entire compass of an unfathomed duration. It is sweetly satisfactory to contemplate heaven as a progressive state of being. And the Scriptures furnish testimony that I regard conclusive on this point.

I long to be constantly and consciously filled with faith and with the Holy Ghost, to have the image of righteousness and true holiness more deeply enstamped with every passing hour—to cast anchor deeper within the vail daily. I see such an infinite fulness in Christ, that I cannot rest, unless continually plunging deeper, and rising more fully in all the life of God. I realize an abiding power, enabling me to present, ceaselessly, body, soul and spirit, a living sacrifice. Through Christ the offering is accepted, and I enter within the vail; and, through the eternal Spirit, hold communion with God. Yes, I do realize that I am enabled to abide as in the inner sanctuary of his presence! The vail has been rent, and the redeemed one may enjoy fellowship with the Triune Deity.

I almost feel that I tread on hallowed ground, in giving utterance to such sentiments. But it is all of God, through grace; and shall I hide his righteousness within my heart? No! "My soul shall make her boast in the Lord,—the humble shall hear thereof and be glad." Sometimes it seems as if my spirit was almost permitted to mingle in spirit with the heavenly ones. Well, we *have* come to the "innumerable company of angels"—"the church of the first born!" O hallelujah!



For the Guide to Christian Perfection.

### TRIUMPHS OF HOLINESS.

Zion awake! behold thy King,  
Wake, and his great salvation sing;  
From Satan's bonds he sets thee free,  
The freeman of the Lord to be.

Thy heart the sad abode of sin,  
The Savior comes to dwell within;  
He drives the wretched foes without,  
Makes all within his praises shout.

Our King, his mighty arm is strong,  
All skill and power to him belong,  
He speaks the word and it is done,  
The captive heart to Him is won.

The voice that said, Let there be light,  
Our eyes hath blessed with open sight;  
Children of darkness now no more,  
We see our God, and heavenward soar.

P.

For the Guide to Christian Perfection.

### RELIGIOUS MAXIMS, HAVING A CONNECTION WITH HOLINESS.

#### CIX.

Let the time of temptation be the time of silence. Words react upon feelings; and if Satan, in the time of our trials, can induce us to utter a hasty or unadvised word, he will add, by so doing, to the power of his previous assaults, and increase the probability of his getting the victory.

#### CX.

It is one of the surest signs that the natural life still exists and flourishes in us, if we have what may be called an *outward eye*; and, instead of looking inwardly upon our own failings, are prone closely to watch and to judge others. "Judge not that ye be not judged." One of the first inquiries arising in the mind of a truly humbled and sanctified person, when he sees another in transgression, is, "Who maketh me to differ?" And one of the

first supplications which he offers is, "Lord, have compassion upon my offending brother!"

## CXI.

He whose life is hid with Christ in God, may suffer injustice from the conduct or words of another, but he can *never suffer loss*. He sees the hand of God in every thing. He knows that every thing which takes place has either a direct or indirect relation to his present state, and is designed for his benefit. "All things work together for his good."

## CXII.

It is impossible for a person to experience a true and deep compassion for sinners, and to be earnestly desirous to rescue them from their state, who does not hate and renounce sin in himself.

## CXIII.

He that standeth in God in such a manner as to have no will but the divine will, accounts every thing which takes place as a manifestation of God. If God is not the thing itself, God is nevertheless manifested in the thing. And thus it is with God that he first communicates through the medium of the thing in which he manifests himself. And consequently, as God is the first object which presents itself, he imputes nothing to the subordinate creatures, neither condemning nor approving, neither sorrowing nor rejoicing, without first referring whatever takes place to God, and viewing it in the clearness and truth of the divine light.

## CXIV.

It is not safe to dwell upon the failings and weaknesses of the church, without at the same time dwelling upon the resources and goodness of God. In the exercise of a humble faith we must connect the greatness of the remedy with the virulence of the disease. Otherwise we shall promote the plans of our great enemy by falling into a repining and censorious spirit; a state of mind which is equally injurious to ourselves and offensive to our heavenly Father.

## CXV.

It is a sign that our wills are not wholly lost in the will of God, when we are much in the habit of using words which imply election or choice; such as, I want this, or I want that; I hope it will be so and so, or I hope it will be otherwise. When our wills are lost in the will of God, all our specific choices and preferences are merged in God's preference and choice. The soul truly loves the arrangements of God, whatever they may be. In regard to whatever is now, and whatever shall be hereafter, its language is, "Thy will be done."

## CXVI.

A holy person often does the same things which are done by an unholy



person, and yet the things done in the two cases, though the same in themselves, are infinitely different in their character. The one performs them in the will of God, the other in the will of the creature.

## CXVII.

The desires and affections should all converge and meet in the centre, viz., in the love of God's will and glory. When this is the case, we experience true *simplicity* or *singleness of heart*. The opposite of this, viz., a mixed motive, partly from God and partly from the world, is what is described in the Scriptures as a double mind. The double minded man, or the man who is not in true simplicity of heart, walks in darkness and is unstable in all his ways. "If thine eye be SINGLE, thy whole body shall be full of light."

## CXVIII.

Confession of sin is an important duty; but there is no true confession of sin where there is not at the same time a turning away from it.

## CXIX.

The Scriptures assert the doctrine of a local heaven, and also of a local hell. But it is not the locality or place which constitutes either the one or the other. Supreme love to God is the element or constituting principle of heaven. And nothing more is wanted than its opposite, viz., supreme selfishness, to lay the foundation of all the disorder and misery of hell.

## CXX.

When Satan cannot prevent our good deeds, he will sometimes effect his evil objects by inducing us to take an undue and selfish satisfaction in them. So that it is necessary, if we would not convert them into destructive poisons, to be crucified and dead even to our virtues.

## CXXI.

No person can be considered as praying in sincerity for a specified object, who does not employ all the appropriate natural means which he can to secure the object.

## CXXII.

The rays of the sun shine upon the dust and mud, but they are not soiled by them. So a holy soul, while it remains holy, may mingle with the vileness of the world, and yet be pure in itself.

## CXXIII.

God not only has the disposition to do what is right, but he always does it. Men may have the disposition, and yet fail, through physical infirmity, in the realization of the thing; that is to say, in the outward act. *But the disposition is accepted.*

## CXXIV.

We often speak of desiring or wishing to be the Lord's; but there is not

much ground for supposing that there is any considerable degree of sincerity or strength in such desires, if they stop short of a fixed *determination* or *resolve* to be his.

## CXXV.

No person can pray earnestly, that the impenitent may be freed from their sins, while he himself knowingly cherishes sin.

## CXXVI.

The decisions of the conscience are always based upon perceptions and acts of the judgment; consequently he who acts from mere desire, without any intervention and helps of the judgment, necessarily acts without the approbation of conscience; and may be said, therefore, in the moral sense of the terms, to act without God.

## CXXVII.

God is perfectly tranquil. He is never subject to agitation in any case whatever. And unlikeness to him in this respect, except in what is instinctive and physically unavoidable, indicates the existing state of the mind to be in some respects wrong.

## CXXVIII.

Two things, in particular, are to be guarded against in all the variety of their forms, viz., CREATURE LOVE and SELF WILL; in other words, dependence upon self, and dependence upon our fellow men.

## CXXIX.

Some portions of the Bible are addressed to the intellect, and some to the heart. The parts addressed exclusively to the intellect, are always understood, where there are corresponding powers of intellect. The parts addressed to the heart, and which involve truths having relation to the religious affections, can be fully understood only where there are corresponding exercises of the heart. And on this principle, the higher experimental truths of the Bible, such as relate to a full inward salvation, are not likely to be understood and appreciated, except in connection with the experience of such salvation.

## CXXX.

To be willing to execute or *do* the will of God, cannot be acceptable to Him, unless we are willing, at the same time, to *endure* and *suffer* his will.

## CXXXI.

The will of God includes every possible good. He who seeks conformity to the will of God, necessarily seeks whatever is most desirable and best for himself.

T. C. U.



For the Guide to Christian Perfection.

PRAY WITHOUT CEASING.

'Tis not alone at early dawn,  
And eve's decline I pray,  
Freely my spirit would converse  
With Jesus all the day.

I cannot live without a pray'r  
Continual in my soul,  
For every moment I have need  
Of guidance and control.

The enemy is always near,  
Ready a snare to lay,  
Seeking to catch my wandering feet,  
Should I neglect to pray.

Prayer keeps the Savior near my heart,  
In Him my safety lies,  
Into his ear I breathe my wants,  
And He my wants supplies.

P.

For the Guide to Christian Perfection.

HOLINESS.

Is what does holiness consist? If we are guided by the Scriptures, and impartial in our investigations, we shall doubtless conclude, that it can neither consist in physical or moral perfection, nor a cold and spiritless profession of piety. The Bible nowhere authorizes us to expect physical perfection in this life. Whatever may be the state of the body when the power of the grave shall be broken, and the physical part of man "raised incorruptible," it is certain that we are far from being incorruptible, and free from disease and pain in this sublunary state. The flood gates of natural evil were upraised when Adam fell, and the physical part of the human constitution has ever since been subject to its withering and destructive influence, and ever must be, until its tremendous tide shall be rolled back at the end of time.

The mind and body being intimately connected, and the former dependent upon the latter for the developement of its various faculties, while this union subsists, we cannot with propriety expect to attain to mental perfection in this life. Doubtless the mind will be making perpetual progress toward intellectual as well as moral perfection, both in time and eternity, "without the possibility of ever arriving at a boundary to its excursions," and much more will it progress in eternity than in this world, where it is necessitated to act through vitiated physical organs; but the Scriptures nowhere teach as essential to holiness, that the intellect must be perfectly clear and capable of fathoming the remotest depths of science and literature. No, thanks be to God; for were this true, how sparsely would heaven be peopled with saints. Nor is it any more essential that the imagination soar through space to "fancy's loftiest height, or roam o'er the unsubstantial fields of fiction, to starve the immortal mind on things intangible." Poetry and fiction are not holiness. No "Delphic phrenzy," "star raking," or "flower gathering," is requisite in order to holiness of heart and life." If it were so, how many of "God's noblemen" would fail of reaching heaven. Nor must the passions be bound, or perfectly even and measured in their flow. This is impossible, so long as they exist, and the physical organs through which they develop themselves are imperfect. Holiness implies the proper regulation and control of all the mental faculties, but not absolute perfection in the condition or action of any of them.

Holiness is neither a complex thing, nor a mere metaphysical abstraction, but a stern, sterling, uncompromising principle, which takes directly hold of the heart, and makes man better than he naturally is: and hence a cold and spiritless profession of piety is incompatible with it. The having a name to live, and being dead, or sluggish and inactive, is no more holiness, than a marble statue is life and activity. This will appear, if we consider that its essence is love, and its exhibition obedience. "Thou shalt love the Lord thy God with all thy heart, is the first and great commandment" — and thy neighbor as thyself. On these two commandments hang all the law and the prophets. "Love," says an apostle, "is the fulfilling of the law" — the all existing obligation. A bare examination or train of emotions, however, is not the love required. It is a deep-rooted, abiding principle, which develops itself in the conversation and life. Love, as well as faith, has its fruits. Without these it is inoperative — dead. Christ says, John xiv. 21, "He that hath my command-



ments, and keepeth them, he it is that loveth me : and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him." Verse 23, "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Again, chap. xv. verse 14, "Ye are my friends, if ye do whatsoever I command you." These, with other passages of a similar import, which might be quoted, are sufficient to show that love and obedience are inseparable, that the individual who loves God will delight to obey Him. A heart filled with love, can have no place for sin, and the love which fills the heart will flow forth in streams of active benevolence, as the streams of water emanate from an overflowing fountain. A man whose heart is thus filled with this holy love, will clearly discover the relations which subsist between man and man, and between man and God, with their concomitant obligations, and his actions will correspond with those obligations. Holiness, then, is not only a negative, but a positive state, also. It implies the absence of sin, and active righteousness. Such as have attained to this state, although it does not exempt them from temptations, afflictions and cares, are certainly most blessed. Their afflictions are absorbed in the Lord, their energies are all enlisted in the noble, the majestic purpose of doing good, and their "lives are hid with Christ in God." The Divine Presence overshadows them — a halo of glory enshrouds them.

"The day glides sweetly o'er their heads,  
Made up of innocence and love,  
And soft and silent as the shades,  
Their nightly minutes gently move."

Such a state implies, 1st, Perfect Sincerity. Sincerity is a word which is in every body's mouth, yet, like many other common words, it is much abused. It "often becomes a subterfuge for the ungodly and the indolent, who imagine that their practice is nothing, but that sincerity, or a good heart, as they call it, is all in all."

But such deceive themselves, for a tree is known by its fruit ; and true godly sincerity will evidence itself by serious inquiry, impartial examination, desire of instruction, unprejudiced judgment, devotedness of spirit, and uniformity of conduct." A definition of the word may not be "darkening counsel by words without knowledge." What is it, then, but entire freedom from hypocrisy and dissimulation. Peter was characterized by this, when, in reply to the thrice repeated question of his Lord, "Lov-

est thou me?" he said "Lord, thou knowest all things; thou knowest that I love Thee." Peter knew that the eye of his Lord could pierce a veil of dissimulation; and that nothing short of perfect sincerity could secure his approbation. Let a man at the present day be as sincere as Peter was on that occasion, and in so far as sincerity can go in forming a character, he will be a holy man.

2. Perfect humility, or a low opinion of ourselves, in comparison with God and good men. But it does not necessarily follow, from this, that a man, in order to be humble, must entertain a meaner opinion of himself than he deserves, nor that he is obliged to give every body else the preference to himself. A truly wise man cannot believe himself inferior to the multitude, nor the virtuous man that he is not so good as those whose lives are vicious." It does not oblige a man to condemn himself either in word or deed. Such conduct would savor more of affectation than humility. It would seem more like a sail thrown out to catch the praise of popular opinion, than the lowly spirit of the gospel. Humility is not an obtruding, headstrong, or carping spirit; but retiring, calm and peaceable. "Though the Lord be high, yet hath he respect unto the lowly, but the proud he knoweth afar off." "God resisteth the proud, but giveth grace to the humble;" therefore, none but such as are perfectly humble, can be perfectly holy.

3. Perfect faith. There is no salvation aside from faith, and, in order to perfect salvation from sin, there must be perfect faith. By this is meant not a mere assent to the truths of the Bible, nor even a firm persuasion or conviction of those truths. Perfect faith includes this, but it also includes an exclusive reliance on God for salvation, through the merits of Jesus Christ. In order to perfect salvation, there must be the abiding belief that Christ died to save us from sin in the present tense. The language of faith, as it contemplates the bleeding Redeemer, and grasps the promises of the gospel, is,

"My present Savior thou;"

and when the soul is cleansed of every filthy stain, faith still looks upward, crying,

"Every moment, Lord, I need  
The merit of thy blood."

In the exercise of this faith we may "rejoice in God" daily, and "know the things which are freely given to us of God."

*Cummington, Dec. 28th, 1843.*

H. CLARK.